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"If Thine Eye Be Single"

BY NONA L. BROOKS.

HAVE you ever thought with what emphasis Jesus must have impressed upon his disciples the wonderful things that he said. Much of what he said was not written for a long time after he left the world. I wish that the whole New Thought body might be especially impressed with one of the great sayings of "The Sermon on the Mount." "If thine eye be single, thy whole body shall be full of light." Truly the whole group as well as the individual body would be full of light, if we would meditate on and put into practice the import of these great words. The disciples must have been wonderfully impressed with these words. We wonder how well they understood.

It is indeed vital that all men, that the church, that you and I, should understand what the true significance of this great utterance is. If we see with the single eye, our whole body shall be glorified. It takes us back to our favorite affirmation in Divine Science, "The only thing that you and I need is to see perfectly." Jesus did not speak of this eye, but of the inner vision. If the mentality is single, if we think thoughts of integrity, if we see but One, and believe in One Power and in One Presence instead of in many opposing powers and presences, we shall realize the fulness of life—health, supply, the knowledge of life eternal. When we perceive the One perfectly, the body is full of light, the light of the Truth of Being.

We see with the single eye that we are children of One Universal Presence, blessed with all good. Health is now ours. We are not begging God to heal us, for we see that since the Good is the All-Present, before we have called, God has answered. Our calling does not change God, but our attitude. Before we call, health is ours; supply is ours. Whatever is ours in reality is good, since we are children of God. God-Nature is unlimited; we share It. God lives us perfectly. God does nothing that is not perfect. We inherit His nature; we share His life; we are endowed with His power. Since God is Infinite Presence and Power, and is doing His work in an infinite way, what is there for us to do? We are not to create, nor to mend something that is broken down, nor to reform, as if God had not done the perfect work. Your part and my part is to see what God is eternally doing.

Samuel in order to stir the faith of the children of Israel, told them to stand and see what great thing the Lord will do before their eyes.

Let us stand and see, firm in our attitude and our faith. What do we see when we look with the single

eye? We see what great things the Lord is doing before our eyes today. There is no postponement in the Kingdom of God. God is not waiting to give health and supply until we are in desperate need. Health and supply are ours, as we come forth from Infinite Consciousness. God is constantly giving you His Spirit, and we do not see that we are infinitely rich.

If some one should tell me today that a million dollars had been deposited to my credit in one of the banks, I am wondering if I would believe it. I imagine that I wouldn't draw on it. Of what value would the million be to me if I did not draw upon it? The truth is that God has placed infinite treasures to my account as a child of God. I am just beginning to learn to draw upon these by turning my thought with perfect confidence to the Infinite Resource.

When we draw upon the Bank of Infinite Wisdom and Strength, we shall no longer make hard work of our daily exercises—our business, our home, the children, the sermon, the lesson, the task whatever it may be. Whatever we are called upon to do, we shall not attempt to do in our own strength, "All power in heaven and earth is mine." God this moment is doing this thing. Stand and see; this is our part. This does not mean passivity or inertia, but an increase of activity. We are never so active as when we come to see God's perfect activity. This moment God is active everywhere. Around us? Yes! Let us stand strong and positive in the consciousness that God is doing His part. You and I can help, if we have faith in God for the every day experience as well as for the biggest thing we have to do.

If you are seeing the Presence and Power of God everywhere, when your neighbor asks you to treat him, you will not tell him to go to a practitioner, but will work for him yourself, knowing that each one by the power of God in him can speak with authority the healing word. Let us not think of the one who asks us to heal him as needing tissue rebuilt or functions regulated, and pound away at a condition, instead of standing and seeing what God is doing. We have no rebuilding or regulating to do; God builds tissue and regulates the body which is His expression. God is making the body perfect. We may wander for forty years in the wilderness trying to do the thing that God is already doing. Healing means seeing what God is doing—seeing with the single eye. We must put our misconception out of the way, and stand quiet

and confident with the inward vision, the single eye, and see that God is All.

There is another part to be considered in true healing. Try to bring the patient to see with the single eye, to see God as the healing Power. Help him to place his faith in God—the Health Presence. Show him that the God process is not a healing process; it is perfection now. I am whole. The only healing there is is the healing that comes from the consciousness of God's Presence and Power. Have you tested it? Are you as an individual sure that it is true?

Do you long for new life? Do you long for joyous freedom and power? This is yours as your eye is single; for all life is God in action. The new life is the knowledge that God and God in action is Life Eternal, and that we live and move and have our being in this Life now. What is the result? The body is full of light. We see the perfect body as God sees it. Through ignorance the body that God is ever creating perfect is not seen. Imperfection is not seeing right. You and I as well as others are not seeing the true creation—the great things God is doing. Let us pray for vision and for light. Pray that the light will shine through the darkness of your conditions—health, supply, relationship. "Father, give me light, light," was my prayer during a time of confusion in my life. And the light came. I was lead into the study of this wonderful Truth, and it brought me healing.

As soon as our eye becomes single we shall have the first glimpse of the true God—the Infinite Presence; and then shall our bodies be full of light. I mean the body in a larger sense; our circumstances shall be filled with light, and our lack, with abundance. As I looked out upon the sunlit world this morning, I thought of the time when even the sunlight was darkened for me; there was a gloom over it. That is, there was a gloom in me which made everything look dark. He who looks with the single eye sees the full glory of the sun. Jesus looked with the single eye, and saw the Truth of Being.

There is only One Presence, One Life, One Substance. I, the individual, am included in Infinite Power. Every atom is alive and intelligent. The natural scientist is talking with us. He speaks of Eternal Energy; we know that this eternal energy is the activity, the mind of God. It is the Truth of every atom, of every particle of the visible. Let us trust this Infinite Activity, this Mind of God. God's Kingdom is wherever God is, and God is everywhere. Hence there is no lack of health, wealth, power anywhere now. You and I share all of this; we are included in the Mind of God. It lives in us without limitation. The power of God acts powerfully through us without limit to fulfill Its own purpose in life. Let us clear our thought of all belief in anything opposite to God, and stand true and strong at every moment of every day, and know ourselves perfect in Infinite Perfection, God.

"When youthful spring around us breathes,
Thy spirit warms her fragrant sigh;
And every flower that summer wreathes
Is born beneath thy kindling eye:
Where'er we turn, thy glories shine,
And all things fair and bright are thine."

Fulfillment

BY ROSAMOND N. GARARD.

Await, be patient child of mine,
In calmness bide your time.
A loving God will answer all
The prayers you pray to him.

The answer oft may be delayed
By doubts and fears today.
The seed that brings abundant crop
May longest dormant stay.

And if the prayer that yieldest most
Be longest on the way,
It brings its answer many fold
Your patience to repay.

So courage then and trust, my child,
I hear the Father say,
Learn thou to pray the larger prayer
That seest no delay.

Yield self in thought for those
Around about you everywhere;
Let universal be thy will
Then wholly trust me to fulfill.

World Fellowship Hymn

(Tune, "The Son of God Goes Forth to War")

Make large our hearts with Thine own love
And make our spirits free.
Our Father, that all barriers
May yield in unity.
Strike out the roots of prejudice
That sever us apart,
Implant Thy growing, gracious love
In every human heart.

Our thought for others deepen, Lord,
Forbid that we should be
Neglectful of the toil and pain
Of human misery.
So long as little children starve,
And lives are weak from fear,
And thoughtless might in power rules
Our Father, make us care!

Widen the reach our love can make
Until it knows no bound,
Until the peoples of the earth
All in our love are found.
That spirit that was His be ours
Who walked in love's true way,
Share we His task, His Kingdom bring—
The Glorious New Day.

—Caroline Goforth.

As flowers carry dewdrops, trembling on the edges of the petals, and ready to fall at the first waft of wind or brush of bird, so the heart should carry its beaded word of thanksgiving; and at the first breath of heavenly favor, let down the shower, perfumed with the heart's gratitude.—HENRY WARD BEECHER.

God

"God is All in All"—All Good.
 God is all there is of Consciousness.
 God is all there is of Intelligence.
 God is all there is of Life.
 God is all there is of Truth.
 God is all there is of Love.
 God is all there is of Power.
 God is all there is of Success.

The tiniest cell known to science divides and multiplies, proving that conscious activity is omnipresent.

The maple seed uses its wings as messengers of conscious desire to "be fruitful and multiply and replenish the earth."

The little fire-fly makes his appearance at night, illumining his own pathway.

Consciousness—awareness—is everywhere. God is all there is of consciousness. Therefore, God is everywhere.

The silk worm feeds upon the mulberry leaf before it enters the Silence of realization.

The hen steals her nest among the wild rose bushes in order to bring forth unmolested her little brood.

The chameleon, for protection changes colors to harmonize with his environment.

Intelligence is everywhere. God is all there is of Intelligence. Therefore, God is everywhere.

We now recognize the fact that there is no such thing as dead matter. Atoms may be divided and in the last analysis found to be very much alive.

The little brown seed, thrown into the ground, is apparently lifeless, yet when we allow it to express, bursts the outer covering and comes forth vigorous and free.

The highly charged electric wire appears lifeless, yet think of the mighty stream of Life—Divine energy—harnessed therein.

Life is everywhere. God is all there is of Life. Therefore, God is everywhere.

What is Truth? Truth is Reality which never changes. Truth IS. Truth is the Life of our life; the Breath of our breath; the Strength of our strength. Truth needs no defense. It sees no evil; hears no evil; thinks no evil. Truth is not relative; it is fixed—the center of the infinite circle of Mind.

Truth is everywhere. God is all there is of Truth. Therefore, God is everywhere.

Love is devotion to the One Life—All Good—in All and through All.

By our very Nature, we are devoted to the whole of which we are a part. "I Am—the vine; ye are the branches." Through the understanding of Universal Love, we can have no consciousness other than that of impersonal affiliation with all Being. Universal Brotherhood is not an ideal, but LAW. In this consciousness we can truthfully say, "I love the whole world. The whole world loves me."

From the most minute forms of life up through the most highly developed (physically, mentally and spiritually), one desire is manifest—to realize that "I and my Father (Divine Love) are One."

(Quoted from "The Constructive Psychology Association Bulletin.")

How I Established the Principle of Unity in Living

FROM THE CLASS IN FUNDAMENTALS.

There was a certain bit of work that I had to do every day. It was work that I disliked extremely. I knew that my attitude was not right for I was inclined to be irritable while doing it. So I tried to establish my unity with it, tried to realize my true nature and that whatever I did could have no effect on me. Soon I found myself singing while at this work, and later I seemed happier in doing this than in other things. The thought came to me as rather a surprise one day. The work was no longer drudgery. I looked about me and said, "Why can't I always be happy like this?"

And the still small voice within me answered, "Lo, I am with you always."

Mind

Mind is that which *is*. It is Universal Unchanging, all Wisdom, Knowledge and Understanding.

There is no Mind separate and apart from God. There are not many minds nor mortal minds. There is only One and that is Divine.

Thought is as a glass through which the light of Mind shines. We can have it clear and unclouded and let the bright light of Truth shine through or color it to our fancy; but just as we think so are we.

This lesson on Mind has given me a greater vision and has wiped away some of the clouds of ignorance. I find myself saying with perfect confidence, "Why yes, I can do this." Whereas otherwise I would have said, "Oh dear, I don't know. It seems so difficult."

But now I do know that with God nothing is difficult. And I find myself almost unconsciously making the test: "Would God think this thought?" A happiness and warmth springs up within me for I know I have found "the Way, the Truth, and the Light."

—Inez Giese.

LIVING IN PRINCIPLE

There is a certain fascination about living according to Principle; it makes life most interesting. The more we delve and learn and practice the greater the desire to continue to delve deeper and deeper, that we may bring to light the wonders in store for us.

It means great spiritual uplift, deep inner satisfaction and peace, and the ever-increasing urge to go on and on. It might be termed "Divine curiosity."

It is wonderful to know that we never lose interest. The urge of the Spirit impels us to go on from glory to glory throughout all eternity.

Progress, growth, is the Law of Life, and Life never ends.

Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him. I Cor. 2:9.

"How can I call thee who art always here,
 How shall I praise thee who art still most dear,
 What may I give thee save what thou hast given,
 And whom but thee have I in earth or heaven?"

Healing Department

THERE IS BUT ONE PERFECT LIFE

HEALING STATEMENTS

There is but One Perfect Life. It manifests as my life and as your life. I claim only the Divine Life, the Perfect Life, as my life.

The One Perfect Life fills the universe. It manifests as all life everywhere. In my realization I include every manifestation of life, and come into unity with all by knowing only One Life.

One Great Love fills the universe. It brings forth all, and cares for all. I am an expression of the whole, so Divine Love cares for me.

Love gives all that it has. It gives health, peace, power, joy.

Love gives to me health, peace, power, and joy, this moment.

I now claim the gifts that are mine, by believing and affirming that I am God-Life.

I claim for myself only that which is God-like and perfect.

I turn my thought to the Presence.

I claim for myself that which I see is true of the God-Presence.

I refuse to think in terms of separation.

I refuse to think of myself in a negative manner.

I refuse to speak words about myself that are not true.

I refuse to speak words about you that are not true to that which you are in God.

I resolve to speak today and every day only words of health, words of life, and words of power.

I resolve to see the Son of God in myself and in others.

TESTIMONIALS

From an outer point of view the woman of whom I am speaking was down and out. She was suffering from tuberculosis, and was in financial need. A friend came to the Reading Room as a last resort. She was asked to bring the woman to us. We treated; and talked things over with the one who seemed so afflicted. She went away evidently much helped. Supply came in the form of a position. There has been a gain of twenty pounds in about a month; and we are so glad to report that the one who has been thus wonderfully helped to health and prosperity, gives God all the credit. "God is doing the work; there is no personality," she says.

A few months ago Divine Science was explained to me, and I became interested. The more I know of its teachings the more convinced I am that it is the only way for every-

one to meet the problems that confront him in daily life. Business, social and economic conditions are brought out as mere experiences by Divine Science.

A small experience of mine has proved to me without a doubt that Divine Science is the best way. About a month ago I had an accident which the doctors told me was very serious. They said that I would not be able to return to work for at least two weeks. The doctors did not seem to be helping me; therefore I turned my case over to two Divine Science workers, and was told by them what to do. I followed instructions carefully, and in a few days was all right. I returned to work in a week much to the surprise of the doctor. I was perfectly able to return before that, but the company did not believe that I was. The teaching of Divine Science has without doubt shown me the way to true living.—T. A. S.

(This testimonial is from one of our young people.)

Each issue of the Weekly will have on this page explicit directions for treating and healing and from time to time testimonials will be given. There will also be carried a thought for the week to be used together by the practitioners of this department and those applying for help.

This department is not organized with the thought of charity, but with the recognition that it is meeting a great need of those at a distance. In sending a good-will offering in return for benefits received, we ask that those who are abundantly supplied financially will feel it a privilege to give generously, and in this way help sustain this work, so it can carry the many who can give but little. Whatever your offering may be, send it with your individual blessing which will assure the return in both healing and supply.

All correspondence will receive a personal reply. Be explicit in stating your case and know that all communications will be held in strictest confidence.

Address: Healing Department, Colorado College of Divine Science, 1819 East Fourteenth Ave., Denver, Colorado.

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IN GOD WE TRUST

New Era of Learning

The most remarkable experiments ever made upon the human mind are now in progress at the Naval Aviation School, Pensacola. Already, results that seem nothing short of amazing have been achieved.

Young men studying "wireless" are being taught in their sleep. The thing seems almost inconceivable, but it is undoubtedly a fact. The Navy Department vouches for it.

All our naval aviators are trained at Pensacola. The term of their apprenticeship is six months, and during that period two hours a day are devoted to radio. The men must learn to send and receive twenty words a minute.

The first requirement is to learn the code. Not until he can receive messages at ten words a minute is the student's sleep-education begun. Then he goes to bed with the receiver fastened to his ears, and for eight hours radio is fired at him continuously at a speed of fifteen words a minute. Being asleep, he has no consciousness of it; but the next morning he finds that he can take messages at a fifteen-word rate perhaps, or even faster.

By this means, it is found that apprentice aviators gain in a month a speed which, under ordinary training, they could hardly attain in less than ninety days. The educational course in "wireless" is, so to speak, telescoped.

The unconscious mind has always been the greatest and most interesting of mysteries. We know that it does at least ninety-nine per cent of our thinking for us; but hitherto we have never been able to get at it for any practical purpose—if exception is made of attempts by psychological experiments to impress ideas upon persons under hypnotic influence.

In the view of up-to-date psychologists, there is no definite boundary between the conscious mind and the unconscious. Many of the brightest ideas that strike us seem to come from within, as if rising out of the unconscious. From that source the greatest geniuses have obtained their inspirations. Wagner, for example, used to say that his finest compositions "came to him"; he did not think them out.

There is no doubt of the fact that the realm of the unconscious—less correctly, though very commonly, called the "subconscious mind"—is the abode of our memories. Thus it is less difficult to understand how educational training may be communicated to a sleeping person in the manner here described, while the controlling intelligence is, so to speak, off duty.—*Spokesman-Review*.

A Nation is a Moral Entity

Winona Lake, Ind., July 7.—(By Associated Press.)—An address to the rulers of the world saying that "the time has come to try Christianity" in international relationships was dispatched today by Christian Citizenship to the capital of virtually every nation of the world.

The text, declaring that the nations "should unite in creating new standards based upon the teaching of Jesus," was approved by delegates representing many denominations of church men and more than a score of foreign countries. The address was sent to the sovereign head or principal executive of more than fifty nations, including every world power of Europe and Asia.

Declaring that every other effort to avert war had failed through the ages, the address urged an endeavor founded upon "the laws of love, brotherhood, and fair play."

"The time has come to try Christianity. Civilization is entitled to every opportunity to free itself from its present predicament. There is an inescapable obligation on the part of every nation to make its contribution to consummate this desired end, even at great sacrifice to itself.

The nations of the world must depart from selfish individualism and human isolation. They should unite in creating new standards which are based upon the teachings of Jesus.

"It should be recognized that nations are accountable to the same Christian principles as those which pertain to all Christian men and women as individuals. There is no double standard of morality and ethics—one for men and another for nations.

"We believe that the divine right of sovereignty and civil authority is vested in the nation and that the nation is an intelligent moral entity which God holds responsible for the use of sovereignty and authority which He has vested in it."—Published in "*The Truth*."

A New Book by Miss Brooks

We are glad to announce that Miss Brooks' book, "Short Lessons in Divine Science," is off the press. The small volume we feel sure is in answer to a real need; for it shows us how to practice the Presence in our daily living. The author treats life's problems in a thoroughly comprehensive way, and best of all, she shows us how to solve them by practicalizing what we know in Divine Science. While the lessons are related in thought they are so arranged that you will turn right to the one which answers your present need without being obliged to read in sequence. We know so much that we have not learned to use. The author has caught our need in this direction, for each page is a simple practical lesson in the greatest of all arts, the art of living. Price, seventy-five cents. Paper cover.

Order from "The Colorado College of Divine Science," 1819 East Fourteenth Avenue, Denver, Colorado.

Friendship is the warp and woof of human oneness; love is the dye and pattern which makes the fabric splendid.—RICHARD WIGHTMAN.

A Background for the Study of the Bible

KEY-NOTE: ASCENDING REVELATION.

HISTORY OF THE NORTH KINGDOM.

II.

THE RELIGION OF BAAL.

LESSON XXVII.

THIE period of the Schism between Israel and Judah is divided into three parts; the Revolution of Jeroboam, which has already been treated, the intermediate period of the Dynasty of Omri and lastly the Revolution of Jehu, and the Downfall of the Kingdom.

Israel Abrahams, the great Cambridge scholar, has said of this period:

"The Palestine of the Hebrews was but part of a vast area breathing the same atmosphere, and there was little to distinguish Judah from Israel, except when they were distinct political entities. The history of the two kingdoms is contained in KINGS and the later and less trustworthy CHRONICLES, which deals with Judah alone. *The Judean Chronicler regularly finds in Israel's troubles, the punishment for its Schismatic idolatry.* But the history of (north) Israel had naturally its own independent backgrounds, and the literary sources contain the same internal features as the annals and prophetic narratives which are already met with in I Samuel. The striking differences between Samuel and Kings being due to differences in the writing of history: independent Israelite records having been incorporated with those of Judah and supplemented (with revision) from the Judean standpoint. The Judean Chronicler looks back at the time when each laid the foundation of its subsequent fortunes. His small kingdom of Judah enjoyed an unbroken dynasty, a temple which grew in splendor and wealth, under royal patronage and a legitimate priesthood which owed its origin to Zadok."

In Israel we have seen how thirty years of civil war ended in 887 B. C. with the accession of Omri.

Kent calls Omri "the David of Israel," who followed the example of the great king, by building a new city, Samaria, on a hill-top which was capable of defence in war-time and as headquarters for his military forces in time of peace. A warrior-king, Omri led the troops of Israel against Moab, enjoyed intimate relations with Judah through his marriage with the daughter of Jehosaphat, and with Tyre through the alliance of his son, Ahab, with Jezebel, the daughter of the priest-king. He was wise enough not to underrate the strength of the Arameans, paying them tribute, ceding certain territory to Damascus, and making over to them quarters of his city, as was the custom of the time. He left his son the heritage of a great opportunity to rebuild the northern kingdom, on the foundation which he had established, through war and the renewal of commerce.

Ahab was not content to dwell in luxurious ease in the celebrated palace of ivory bequeathed him by his father, but spurred on by his ambitious wife, he at first showed great activity, freeing his people from the yoke of the Arameans, and then cementing

an alliance with them by sparing the life of his captive, their king, Ben-hadad.

This continuous war-fare, which we find in all periods of the world's history, has been dramatized for us by the writings of the Old Testament which has taken, we must not forget, one side against the other, and held it without wavering, for centuries. This struggle is perhaps more psychological than actual; sometimes the forces of righteousness, of the true religion seem to have won, as in the days of David; sometimes the forces of Baal, as in the latter days of Solomon.

What is this religion of Baal which has from first to last such an influence on the religion of Jehovah and which is its supreme opponent?

Baal is the word for god, baalim for many gods, among which Jehovah was originally but one. "It indicates not that the god is the Lord of the worshipper but that rather the possessor in or ruler in, some place or district. In the Old Testament it is regularly written with the article the baal, and the baal of different tribes or sanctuaries not being identical, we often find mention of the baalim, in the plural. Baal being originally a title, not a proper name, the innumerable baals could be distinguished by the addition of a name of a place or of some special attribute. (There was a baal of Tyre, of Lebanon, a baal of the Covenant, a baal of healing.) The baal as the head of each worshipping group was the source of all the gifts of nature; originating probably in the observation of the fertilizing effect of the streams and rains upon the receptive and reproductive soil, baalism becomes identical with the grossest nature-worship. Joined with the baals there are naturally found female figures, known as ashtoreth. In accordance with primitive analogy, which assume that it is possible to control or aid the powers of nature by sympathetic magic, the cult of the baals and Ashtoreth was characterized by sensuality and licentiousness."

Even at this early period the baals must have differed widely, due to the vast differences in development of the different tribes, but even from the viewpoint of history, not of religious history, the god of the primitive Israelites ranks higher in point of evolution, than the baalim whose sanctuaries surrounded his own. His worship excluded other gods, it was strictly ethical in the exclusion of sexual impurity in his worship; unlike the Canaanite Baal, Jehovah has no female consort and this remained throughout a distinguishing trait of the original and unadulterated Hebrew Religion. Indeed, Hebrew unlike Assyrian or Phoenician has no name for goddess.

Such comparisons may be odious to the strictly orthodox religionist, Hebrew or Christian, but they serve to bring before us in a clear cut fashion the

great advance made by the Jews over their neighbors, and emphasize the reasons underlying the keen factional strife between the followers of Jehovah, the line of prophets who again and again brought back the true religion of the One God to its paramount position in Israel and those rulers who were continually swayed by material success rather than by righteousness.

The prophets were almost alone to realize the danger of a modification of the earlier conception of Jehovah. In the desert he had been worshipped as atmospheric deity, manifesting himself in thunder and lightning. His sanctuary was on the Mount of Horeb-Sinai and his movable palladium was the Ark. When the nomadic clans came to settle on the land of the agricultural Caananites they found the local baal to be the divine owner of the fertile spot where his upright pillar marked his sanctuary. To this baal the productiveness of the soil was due and it was necessary to secure his favor with gifts. The Hebrews fell in naturally with this circle of ideas. Jehovah ceased to be the God of Sinai, but became associated with Israel's life in Caanan. Accordingly, wherever he manifested himself on the spot formally given up to the baal they came to be attached to those spots; Jehovah had put his name there and the same festivals and sacrifices which had been formerly devoted to the Cult of Baal were now annexed to the service of Jehovah, the war-god of the Israelites.

We can explain it more clearly at this point. For when Jehovah became Israel's local Baal he was necessarily worshipped with all the sensuous accompaniments of the local deity, and there can be little doubt that Ashtoreth was worshipped at this time as Jehovah's Consort, so that we find everywhere the symbols of Phallic Worship (see the meaning of the twin pillars of Jachin and Boaz at the entrance of Solomons Temple) Carpenter.

It was but a step from this worship to strange baalim and the new cults were introduced more often than not by foreign consorts of the kings, and supported by them in the greatest luxury.

In the days of Ahab the notorious Jezebel made it her pious duty to introduce to the Israelites the worship of the Baal of Tyre, who became in his turn the Baal of Samaria, with a rich temple, a thousand priests and a magnificent ritual which appealed to the aesthetic sense of those who remembered the worship at Jerusalem, and missed it in the new capital. The priests of Jehovah became few, and the passion for righteousness in the hearts of the few was kept alight only by the prophets dwelling far from this new civilization, in the wilderness.

Jezebel was the daughter of that usurping priest who had murdered his king to make a place for himself as the ruler of the Phoenicians. She had been brought up in the precincts of the temple of the Baal of Tyre, she was passionately attached to its worship, and she longed to spread abroad its power as all fanatics do. Seen as a daughter of Tyre one looks at her as a powerful adherent of her God; seen in the eyes of the writers of Israel's history she was an arch-fiend, who richly deserved her terrible end. The truth probably lies between these two extremes. In Ahab we find something indolent and weak, possibly because of his love of peace; at

any rate he is torn in turn between her powerful will and the terrifying predictions of Elijah.

There was war to the death between these two. How could it be otherwise? On one side, the ideas of a despot, on the other, those of a stern and uncompromising judge, of the change in heart that was sweeping Israel into the dangerous currents of apostasy.

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